

כט"ז

BRINGING MASHIACH NOW

An adaptation of addresses of
the Lubavitcher Rebbe,
Rabbi Menachem M. Schneerson, שלייט"א,
on the eve of the 28th of Nissan,
on Shabbos Parshas Shemini,
and on Shabbos Parshas
Tazria-Metzora, 5751



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SCHREIBER

Publisher's Foreword

In recent weeks, the Rebbe *Shlita* has been reminding us that the task of bringing *Mashiach* must be *shared*. Instead of simply passing on the responsibility to his Rebbe, anyone who is in earnest about the urgency of this task should regard himself as an active partner in it.

This message brings to mind a striking chassidic story in the course of which the Baal Shem Tov tells a parable.

"A man with unusually keen vision once caught sight of an exquisite bird at the tip of a tall tree. Though he very much wanted to reach up there and catch it, he had no ladder. What did he do? He stood a couple of his friends on top of each others' shoulders, with himself uppermost, reached out, and caught the bird. The men underneath him, though they had helped him catch it, knew nothing of its surpassing beauty – but without them he could not have reached it.

"Now," explained the Baal Shem Tov to some of his chassidim who had taken the liberty of leaving the *bais midrash* while he was still deep in his inspired meditations, "it so happens that when I say *Shemoneh Esreh* all manner of hidden things are revealed to me. At this time, my consuming desire is to ascend to the level which the *Zohar* calls 'the palace of the bird's nest' – the palace in the World Above which is the abode of the *Mashiach*. But I cannot aspire to such a lofty height unless I first stand you, my disciples, on each others' shoulders. The entire feat is thus accomplished thanks to yourselves, when you are with me in my *bais midrash*, even though you may not be aware of it...."

* * *

As was said above, the Rebbe *Shlita* has been reminding us in recent weeks that the task of bring *Mashiach* must be *shared*. Accordingly, instead of simply passing on the responsibility to his Rebbe, anyone who is in earnest about the urgency of this task should regard himself as an active partner in it.

Sichos In English

10 Iyar, 5751 [April 24, 1991]

I Believe

I believe with perfect faith in the coming of the *Mashiach*. Even if he delays, I will wait¹ every day² for him to come.³

Our desire for *Mashiach*'s coming should not be casual. On the contrary, the possibility that *Mashiach* will not arrive on this very day, heaven forbid, should be totally unthinkable. Were we to cry out *Ad masai!* ("Until when will we remain in exile!"), with sincere intent and earnest desire, *Mashiach* would surely come.

Yearning for Mashiach Needs Fit Expression: An Increase in Torah and in Mitzvos

The sincerity of this intent, however, must be reflected in the performance of activities to hasten *Mashiach*'s coming for, as our Sages teach,⁴ "Action is what matters." Every man, woman, and child has an individual responsibility to work to bring about *Mashiach*'s coming. No one else can shoulder this burden for him: his own efforts and energy are needed. Each of us must prepare for the coming of *Mashiach* by increasing his study of the Torah and enhancing his performance of its commandments *behiddur*, in a beautiful and conscientious manner.

1. In his *Mishneh Torah*, *Hilchos Melachim* 11:1, the *Rambam* writes:

In the future, the King *Mashiach* will arise.... Anyone who does not believe in him, or does not await his coming, denies not only [the statements of] the other prophets, but also [those of] the Torah and of Moshe, our teacher.

Implied in the *Rambam*'s statement is that even if a person believes that ultimately *Mashiach* will come, but does not anxiously await his arrival, he is considered to have denied Judaism's fundamental creed (*Chiddushim U'Biurim BeShas*, Vol. III, ch. 40).

2. The intent is not that every day we should wait for *Mashiach*'s ultimate coming, but that we should wait expectantly every day for *Mashiach* to come on that very day (*Likkutei Sichos*, Vol. XXIII, p. 394).
3. The twelfth of the *Rambam*'s Thirteen Principles of Faith, as adapted and included in the thirteen statements beginning *Ani Maamin* which are recited every day in certain communities.
4. Cf. *Pirkel Avos* 1:17.

Why is it that these are the activities which will hasten *Mashiach's* coming? – Because they are intrinsically parallel to the manner in which *Mashiach* will relate to the Jewish people.

To explain: The manner in which G-d rewards the Jewish people follows the principle of "measure for measure."⁵ Thus our efforts to prepare for and draw down a particular revelation must reflect the nature of that revelation itself. *Mashiach* will serve as both a king⁶ and as a teacher,⁷ simultaneously.⁸ Therefore, to hasten his coming, our activities should anticipate each of these two functions.

A King Relates by Giving Commands

In contrast to a relationship between a teacher and student, between two friends, or other types of associations, a king relates to his subjects by issuing commands. By nature, a king is utterly superior to his subjects. Thus chassidic thought explains⁹ that King Saul's great height – "He stood among the people, and he was taller than the entire nation from his shoulders up"¹⁰ – reflected spiritual qualities that also far surpassed those of the people at large. Ideally, the same concept applies in regard to other monarchs.

Because of this gap, a king cannot communicate his thoughts and his feelings to his people. How does he relate to them? – By issuing commands and thus specifying activities for them to perform on his behalf. To prepare ourselves for the development of such a relationship with *Mashiach*, the ultimate king, we must enhance our observance of the *mitzvos*, the commandments we have been given by G-d. Of particular importance is the *mitzvah* of *tzedakah*, because "tzedakah brings the redemption near."¹¹

5. *Sanhedrin* 90a.

6. *Rambam, Hilchos Melachim* 11:1.

7. *Rambam, Hilchos Teshuah* 9:2.

8. *Sefer HaMitzvos of the Tzemach Tzedek, Mitzvas Minul Melech*.

9. *Or HaTorah, Shir HaShirim*, p. 414ff.

10. *I Shmuel* 10:23.

11. *Bava Basra* 10a; see also *Tanya*, ch. 37.

Teaching Establishes an Inner Bond

Although obeying a king's commands establishes a relationship between himself and his subjects, this bond is incomplete, for the inner dimensions of his personality remain beyond the reach of his subjects' appreciation. To communicate these inner dimensions of his being, *Mashiach* will simultaneously serve as a teacher and, in this manner, establish such an inner bond.

Our Sages state that "Whoever teaches another person Torah is considered as if he had brought him into the world."¹² When a father brings a child into the world, he invests within him the very essence of his being. Similarly, a teacher has the capacity to share his essence with his students. When he invests himself in the subject matter he is conveying, and a student concentrates on its grasp, the nature of the student's being is transformed. As he studies, the inner bond established with his teacher shapes his thinking processes, causing them to resemble those of the teacher.

Similarly, by teaching the entire Jewish people, *Mashiach* will establish such an inner bond with them all. This will uncover the essential spark of *Mashiach* that every Jew possesses within his soul.¹³

What We Should Study

To relate to this aspect of *Mashiach* and hasten its revelation, we must increase our study of the Torah, in particular devoting our energies to the study of *pnimiyus haTorah*, the mystical dimensions of the Torah as they are revealed in the teachings of *Chassidus*. It is related that the Baal Shem Tov once had a vision of *Mashiach* and asked him,

12. *Sanhedrin* 19b.

13. *Devarim Rabbah* 1:20 and the *Jerusalem Talmud, Taanis* 4:4, interpret the verse "And a star shall shoot forth from Yaakov" (*Bamidbar* 24:17) as a reference to *Mashiach*, while the *Jerusalem Talmud, Maaser Sheni* 4:6, interprets the verse as a reference to an ordinary Jew. The two interpretations can be combined, for every Jew possesses a spark of *Mashiach* within his soul (*Meor Einayim, Parshas Balak*).

"When are you coming?" *Mashiach* replied, "When the wellsprings of your teachings spread outward."¹⁴ Spreading these teachings, both within our own personalities and to others, thus brings the coming of *Mashiach* closer.

More specifically, our study should center on the subject of *Mashiach* himself and on the future redemption, and in particular, as these topics are developed in the *maamarim* and the *Likkutei Sichos* of the *Nasi* of our generation. These and other works are provided with subject indexes, which make the relevant sources easily accessible.

This study should be communal in nature, preferably in groups of ten, for "over every group of ten, the Divine Presence rests."¹⁵ Furthermore, communal study contributes an element of happiness. Even a person who is used to studying in depth, and therefore prefers the peace and quiet of individual study, should complement his own studies by participating in these communal sessions.

Everyone should appreciate the need to participate in these efforts and see these guidelines as directed to him individually. Simultaneously, we should not interpret this as a private matter alone, but must endeavor to spread this message to every Jew. The responsibility to hasten *Mashiach's* coming is incumbent upon each member of our people.

The nature of the present year, the year when "I will show you wonders," creates a climate that is conducive to the success of these efforts. We have already seen great Divine miracles and will surely see more miracles in the future.¹⁶ May these miracles include the ultimate miracles that will accompany the future redemption, when, "As in the days of your exodus from Egypt, I will show you wonders."¹⁷



14. The letter of the Baal Shem Tov, published in *Ben Poras Yosef*.

15. *Sanhedrin* 39a.

16. See the booklet entitled "I Will Show You Wonders," published by *Sichos In English* (1991).

17. *Michah* 7:15.